The XXXIX. ARTICLES OF RELIGION,

Agreed upon by the

CHURCH of *England*

To prevent Diverſity of Opinions in Religion.

Publiſhed by His

Majeſties *ſpecial* Command.

ARTICLES

Agreed upon by the

Arch-Biſhops and Biſhops

of both *Provinces*, and the whole

CLERGIE.

In the Convocation holden at

LONDON,

in the Year 1562.

For the avoiding of diverſities of Opinions, and for the ſtabliſhing of Conſent touching True

RELIGION.

Re-printed by His

Majeſties Commandment:

with His

Royal DECLARATION

prefixed thereunto.

London, Printed by *Robert Barker*, Printer to the Kings moſt Excellent Majeſty, and by the Aſſignes of *John Bill*. Anno 1632.

His MAJESTIES DECLARATION.

BEing by Gods Ordinance, according to Our juſt Title, *Defender of the Faith*, and ſupream Governour of the Church, within theſe Our Dominions, We hold it moſt agreeable to this Our Kingly Office, and Our own Religious zeal, to conſerve and maintain the Church committed to Our charge in the unity of true Religion, and in the bond of peace: and not to ſuffer unneceſſary Diſputations, alter-

cations; or queſtions to be raiſed, which may nouriſh Faction both in the Church and Common-wealth. We have therefore upon mature deliberation, and with the advice of ſo many of Our Biſhops as might conveniently be called together, thought fit to make this Declaration following. That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally, have ſubſcribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word: which We do therefore ratifie and confirm, requiring all Our Loving Subjects to continue in the uniform Profeſſion thereof; and prohibiting the leaſt difference from the ſaid Articles, which to that end We command to be new printed, and this Our Declaration to be publiſhed therewith.

That

That We are ſupream Governour of the Church of *England*: and that if any difference ariſe about the externall policie, concerning *Injunctions*, *Canons*, or other *Conſtitutions* whatſoever thereto belonging: the Clergy in their Convocation is to order and ſettle them, having firſt obtained leave under Our Broad Seal ſo to do: and We approving their ſaid Ordinances and Conſtitutions, providing that none be made contrary to the Lawes and Cuſtomes of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them: the Biſhops and Clergy, from time to time in Convocation, upon their humble deſire ſhall have licenſe under Our Broad Seal, to deliberate of, and to do all ſuch things, as being made plain by them, and aſſented unto by Us, ſhall concern the ſetled continu-

ance of the Doctrine and Diſcipline of the Church of *England* now eſtabliſhed: from which We will not endure any varying or departing in the leaſt degree.

That for the preſent, though ſome differences have been ill raiſed, yet We take comfort in this, that all Clergy-men within Our Realm, have alwaies moſt willingly ſubſcribed to the Articles eſtabliſhed, which is an argument to Us, that they all agree in the true uſual literal meaning of the ſaid Articles, and that even in thoſe curious points in which the preſent differences lie, men of all ſorts take the Articles of the Church of *England* to be for them, which is an argument again, that none of them intend any deſertion of the Articles eſtabliſhed.

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years in

diffe-

different times and places, exerciſed the Church of *Chriſt*; We will that all further curious ſearch be laid aſide and theſe diſputes ſhut up in Gods Promiſes, as they be generally ſet forth to Vs in the holy Scriptures; and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter ſhall either print or preach, to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof: And ſhall not put his own ſenſe or Comment to be the meaning of the Article, but ſhall take it in the literall and Grammaticall ſenſe.

That if any publick Reader in either Our Vniverſities, or any Head or Maſter of a Colledge, or any other perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publick diſputation,

tion, or ſuffer any ſuch to be held either way, in either the Vniverſities or Colledges reſpectively; or if any Divine in the Vniverſities ſhall preach or print any thing either way, other than is already eſtabliſhed in Convocation with our Royal aſſent: he, or they the offenders, ſhall be liable to Our diſpleaſure? and the Churches cenſure in Our Commiſſion Eccleſiaſtical, as well as any other; and We will ſee there ſhall be due execution upon them.

ARTICLES

ARTICLES OF RELIGION.

I.

¶ Of Faith in the holy TRINITIE.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodnesse, the Maker & preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Sonne, and holy Ghost.

II.

¶ Of the Word or Son of God, which was made very man.

THe Sonne, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father,

Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III.

¶ Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

IV.

¶ Of the Resurrection of Christ.

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

V.

¶ Of the holy Ghost.

THe holy Ghost, proceeding from the father and the Sonne, is of one Substance, Majestie and Glory, with the Father and the Son, very and eternal God.

VI. Of

VI.

¶ Of the ſufficiency of the Holy Scriptures for ſalvation

HOly Scripture containeth all things neceſſary to ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be beleeved as an Article of the faith, or be thought requiſite or neceſſary to ſalvation. In the name of the holy Scripture, we do underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

Of the Names and number of the *Canonical Books.*

GEneſis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Joſue.
Judges.
Ruth.
The 1 Book of Samuel.
The 2 Book of Samuel.
The 1 Book of Kings.
The 2 Book of Kings.
The 1 Book of Chron.
The 2 Book of Chron.
The 1 Book of Eſdras.
The 2 Book of Eſdras.
The Book of Heſter.

The Book of Job.
The Pſalmes.
The Proverbes.
Eccleſiaſt. or Preacher.
Cantica, or ſongs of Solom.
4 Prophets the greater.
12 Prophets the leſſe.

And the other Bookes (as Hierom ſaith) the Church doth read for example of life and inſtruction of manners: but yet doth it not applie them to eſtabliſh any doctrine; Such are theſe following.

The 3 Book of Eſdras.
The 4 Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the ſon of Sirach.
Baruch the Prophet.
The Song of the three children.
The Story of Suſanna.
Of Bel and the Dragon.
The Prayer of Manaſſes.
The 1 Book of Maccabees.
The 2 Book of Maccabees.

All the Bookes of the New Teſtament, as they are commonly received, we do receive and account them Canonicall.

VII.

¶ Of the Old Teſtament.

THe Old Teſtament is not contrary to the New, for both in the Old and New Teſtament, everlaſting

lasting life is offered to mankind by Christ, who is the onely Mediator betweene God and man, being both God and man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments, which are called Morall.

VIII.

¶ Of the three Creeds,

THe three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be received and beleeved: for they may be proved by most certain warrants of holy Scripture.

IX.

¶ Of original birth or sin.

ORiginal sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from originall righteousnesse, and is of his own nature inclined to evil, so that the flesh lusteth alwaies contrary to the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σαρκὸς, which some do expound the wisdome, some sensuallity, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemna-

demnation for them that beléeve and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it self the nature of sinne.

X.

¶ Of free-will.

THe condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good workes to faith and calling upon God: Wherefore we have no power to do good workes pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI.

¶ Of the Justification of man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own workes, or deservings. Wherefore, that we are justified by faith onely, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII.

¶ Of good workes.

ALbeit that good workes, which are the fruits of faith, and follow after Justification, cannot put away our sinnes, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently knowen, as a tree discerned by the fruit.

XIII. Of

XIII.

¶ Of works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruitie: yea, rather for that they are not done as God hath willed and commanded them to be done we doubt not but they have the nature of sin.

XIV.

¶ Of works of Supererrogation.

VOluntary works besides, over and above Gods Commandments, which they call works of Supererrogation, cannot be taught without arrogancy and impietie. For by them men do declare that they do not onlie render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, we are unprofitable servants.

XV.

¶ Of Christ alone without sin.

CHrist in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as Saint John saith) was not in him. But all we the rest, (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin,

we deceive our selves, and the truth is not in us.

XVI.

¶ Of sin after Baptism.

NOt every deadlie sin willinglie committed after Baptism, is sin against the holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore, they are to be condemned which say they can no more sin as long as they live here, to denie the place of forgivenesse to such as truly repent.

XVII.

¶ Of Predestination and Election.

PRedestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the Image of his onlie begotten Son Jesus Christ: they walk religiouslie in good works, and at length by Gods mercy, they attain to everlasting felicitie.

As the godlie consideration of Predestination and our Election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such

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as feel in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthlie members, and drawing up their mind to high and heavenlie things, as well because it doth greatlie establish and confirm their faith of eternal salvation to be enjoyed through Christ as because it doth ferventlie kindle their love towards God: So for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eies the sentence of Gods predestination, is a most dangerous downfal whereby the devil doth thrust them either into desperation, or into reckelesnesse of most unclean living, no lesse perillous than desperation.

Furthermore, we must receive Gods promises, in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expresly declared unto us in the Word of God.

XVIII.

¶ Of obtaining eternal salvation, only by the Name of Christ.

They also are to be had accursed, that presume to say, that everie man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX.

¶ Of the Church.

The visible Church of Christ, is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

XX.

¶ Of the authority of the Church.

THe Church hath power to decree Rites or Ceremonies, and authoritie in controversies of faith: And yet it is not lawful for the Church to ordain any thing that is contrarie to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witnes and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleeved for necessity of salvation.

XXI.

¶ Of the authority of generall counsels.

GEneral Councels may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessarie to salvation, have neither strength nor authority, unlesse it may be declared that they be taken out of holie Scripture.

XXII.

¶ Of Purgatory.

THe Romish doctrine concerning Purgatorie, Pardons, worshipping and adoration as well of Images, as of Relicks, and also invocation of Saints,

Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII.

¶ Of ministring in the Congregation.

IT is not lawfull for any man to take upon him the office of publick preaching, or ministring the Sacraments in the Congregation, before he be lawfullie called, and sent to execute the same. And those we ought to judge lawfullie called & sent, which be chosen and called to this work by men, who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

XXIV.

¶ Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the custome of the Primitive Church, to have publick prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV.

¶ Of the Sacraments.

SAcraments ordained of Christ, be not onlie badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectuall signes of grace and Gods good will towards us, by the which he doth work invisiblie in us, and doth not onely quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme and the Supper of the Lord.

Those five commonly called Sacraments that is to say, Confirmation, Penance, Orders, Matrimony, and extream Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptisme and the Lords Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only, as worthily receive the same, they have a wholsom effect or operation: But they that receive them unworthilie, purchase to themselves damnation, as S. Paul saith.

XXVI.

¶ Of the unworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authoritie in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authoritie, we may use their ministerie, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have know-

knowledge of their offences: and finally being found guilty, by just judgment be deposed.

XXVII.
¶ Of Baptisme.

BAptisme is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgivenesse of sin, & of our adoption to be the sons of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII.
¶ Of the Lords Supper.

THe Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by Christs death Insomuch that to such as rightly, worthilie and with faith receive the same, the bread which we break, is a partaking of the Bodie of Christ: and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Bodie of Christ is given, taken, and eaten

in the Supper only after an heavenlie and spirituall manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, or worshipped.

XXIX.

¶ Of the wicked which eat not the Body of Christ in the use of the Lords Supper.

The wicked, and such as be void of a lively faith, although they do carnallie and visiblie presse with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

XXX.

¶ Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.

XXXI.

¶ Of the one oblation of Christ finished upon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses,

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in the which it was commonly said, that the Priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII.

¶ Of the marriage of Priests.

BIshops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawfull also for them, as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to Godlinesse.

XXXIII.

¶ Of excommunicate persons, how they are to be avoided.

THat person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithfull as an heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV.

¶ Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed, according to the diversitie of Countries, times, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly breake the Traditions and Ceremonies of the Church,

Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the authority of the Magistrate, and woundeth the Consciences of the weak brethren.

Every particular or nationall Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans authoritie, so that all things be done to edifying.

XXXV.

¶ Of Homilies.

THe second Book of Homilies, the severall titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, and necessarie for these times, as doth the former book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

¶ Of the names of the Homilies.

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1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good Workes, first of Fasting.
5 Against gluttony and drunkennesse.

6 Against

6 Againſt exceſſe of apparel.
7 Of Prayer.
8 Of the place and time of Prayer.
9 That common Prayers and Sacraments ought to be miniſtred in a known tongue.
10 Of the reverent eſtimation of Gods Word.
11 Of almes doing.
12 Of the Nativity of Chriſt.
13 Of the Paſſion of Chriſt.
14 Of the reſurrection of Chriſt.
15 Of the worthy receiving of the Sacrament of the Body and blood of Chriſt.
16 Of the gifts of the holy Ghoſt.
17 For Rogation dayes.
18 Of the ſtate of Matrimony.
19 Of Repentance.
20 Againſt Idleneſſe.
21 Againſt Rebellion.

XXXVI.

¶ Of the conſecration of Biſhops and Miniſters.

THe Booke of Conſecration of Archbiſhops, and Biſhops, and ordering of Prieſts and Deacons, lately ſet forth in the time of Edward the ſixth, and confirmed at the ſame time by the authority of Parliament, doth contain all things neceſſarie to ſuch Conſecration and ordering: neither hath it any thing, that of it ſelf is ſuperſtitious and ungodlie. And therefore whoſoever are conſecrated or ordered according to the Rites of that Booke, ſince the ſecond year of the aforenamed King Edward, unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. Of

XXXVII.
¶ Of the Civil Magistrates.

THe Quéenes Majestie hath the chief power in this Realm of England, and other her Dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any forreign Jurisdiction.

Where we attribute to the Quéenes Majestie the chief Government, by which titles we understand the minds of some slanderous folkes to be offended: we give not to our Princes the ministring, either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Quéen do most plainly testifie: but that only prerogative which we see to have bén given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil sword the stubborn and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Lawes of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the Commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII.
¶ Of Christian mens goods, which are not common.

THe Riches and goods of Christians are not common, as touching the right title and possession

sion of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor, according to his abilitie.

XXXIX.

¶ Of a Christian mans Oath.

AS we confesse that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle: So we judge that Christian Religion doth not prohibite, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgement, and truth.

XL.

¶ The Ratification.

THis Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH by the grace of God, of England, France and Ireland Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Arch-bishop and Bishops of the upper House, and by the subscription of the whole Clergie in the neather House in their Convocation, in the year of our Lord, 1571.

THE

The Table.

1 Of Faith in the Trinity.
2 Of Chriſt the Son of God.
3 Of his going down into hell.
4 Of his Reſurrection.
5 Of the holy Ghoſt.
6 Of the ſufficiency of the Scripture.
7 Of the Old Teſtament.
8 Of the three Creeds.
9 Of the original ſin.
10 Of Free-will.
11 Of Juſtification.
12 Of good Workes.
13 Of Workes before Juſtification.
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15 Of Chriſt alone without ſin.
16 Of ſin after Baptiſme.
17 Of Predeſtination and Election.
18 Of obtaining ſalvation by Chriſt.
19 Of the Church.
20 Of the authority of the Church.
21 Of the authority of the general councels.
22 Of Purgatory.
23 Of miniſtring in the Congregation.
24 Of ſpeaking in the Congregation.
25 Of the Sacraments.
26 Of the worthineſſe of Miniſters.

27 Of Baptiſme.
28 Of the Lords Supper.
29 Of the wicked which eat not the Body of Chriſt.
30 Of both kinds.
31 Of Chriſts own oblation.
32 Of the Marriage of Prieſts.
33 Of excommunicate perſons.
34 Of Traditions of the Church.
35 Of Homilies.
36 Of Conſecration of Miniſters.
37 Of Civil Magiſtrates.
38 Of Chriſtian mens goods.
39 Of a Chriſtian mans Oath.
40 Of the Ratification.

FINIS.